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[ONE PENNY.

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NOTES OF THE WEEK.

THE second article on "Hegelianism and Freedom," by Professor Jacks, will appear next week.

THE Essex Hall Lecture is to be given this year by Professor Gustav Krüger, of Giessen, a distinguished authority on Church History, and an eloquent lecturer. It will be remembered that Professor Eucken, of Jena, had very cordially accepted an invitation to be this year's lecturer, but, to his great regret and ours, felt obliged by the urgent claims of work at home to withdraw from the engagement. Dr. Krüger is the author of a valuable work on the Doctrine of the Trinity, and more recently of a masterly sketch of the history of the Papacy, published last year as a double number in Schöle's series of popular handbooks of religion. The subject of his lecture will be "Dogma and History." We hope to add some further notes on Dr. Krüger's work next week. He may be assured of the most cordial welcome;

THE biennial Sunday School Teachers' Session, arranged by the Sunday School Association, will be held at Manchester College, Oxford, this year. It will open on Friday, July 10, and close on the following 18th. Notice will be sent round to the schools in a few days giving particulars of the programme of proceedings and inviting superintendents to send in to the Hon. Secretary at Essex Hall the names of students desirous of attending the session.

It is hoped that as many schools as possible will take advantage of the opportunity, and, as the college accommodation is limited, will make early application.

MR. BIRRELL, after much fruitless campaigning in the world of attempted legislation, has apparently one great victory before him, and this in a field where Mr. Gladstone and Mr. Balfour have failed. The latter unreservedly commended the solution of the Irish University problem which Mr. Birrell introduced on Tuesday, and very few seem disposed to stand by the handful of Ulster irreconcilables who voted against the first reading. They were only 24 in all. In substance the new scheme sets up two great universities, at Dublin and Belfast respectively. One college, that in Belfast itself, will be connected with the latter; three—at Cork, Galway, and Dublin—with the former. The Belfast institution will be Protestant in "atmosphere," that at Dublin will be Catholic; but no religious tests will be allowed in either, whether for professors or students. A Catholic is proposed among the Senate of the Belfast University, and seven Protestants will be included in the Dublin Senate. The Royal University, now an examining body only, will be dissolved, and its funds allotted equally to the two new bodies. Trinity College, Dublin, remains in its proud, unyielding isolation.

THE Bishop of St. Asaph introduced his Education Bill on Monday, and a very important discussion took place on the subject. Amidst much that looked hopeful, there were not wanting signs that the best intentions in the world may find a solution of the problem to be impossible. We may remind readers that the Bill proposes to surrender the "non-provided" schools to public control, and to abolish religious tests for teachers. But all this is upon conditions. "Simple Christian teaching" from the Bible is to be the rule in all schools. "Facilities" are to be granted at certain times in the week to those who, at the desire of the parents, undertake to give at their own cost special denominational instruction. The teachers, though free from tests, are to be free also to volunteer to give this special instruction.

MANY knotty points will arise if any scheme of the kind is enacted, in connection with the transfer of the school buildings, and the status of the teacher in areas where there is only one school, or even only one teacher. But with all these difficulties there will be an immense

gain if the cardinal principles can be settled. The Archbishop of Canterbury, in a lengthy speech, while carefully guarding himself from the supposition of standing sponsor for the Bill, gave it substantial support. An impressive passage in his speech referred almost in plain terms to the struggle over the Licensing Bill, though his regret that earnest men should be sundered on educational policy when confronted by formidable enemies of public welfare, greedy of gain, doubtless had a far wider area in view. The spirit of his remarks on this subject is, happily, shared so widely that, in spite of the immense forces of interest and ignorance that are now being roused, we may hope for a united, and finally a victorious battle against them, and on behalf of the better life of the people.

THE Bill was not read a second time for reasons good or bad, the chief contention against that course being that the Government's own Bill should properly take its own chance first. It will be remembered that this Bill, under the charge of Mr. McKenna, proposes the perpetuation of the dual educational system by allowing a widespread operation of "contracting out" by managers of "non-provided" schools, on condition of their raising a certain proportion of the cost. As contrasted with this principle, which we deprecated on the introduction of the proposal, the unification set up by the Bishop's Bill is far more acceptable. Thus a very interesting, and perhaps critical, situation has arisen, the developments of which should be followed closely by all intelligent students of the question. Without going into details now, we may say that the usual mode of treating the religious difficulty as one arising between the Church and Evangelical Nonconformity is not at all satisfactory to us. What is called "simply Christian teaching" from the Bible often appears to us to be loaded with bad history and worse doctrine. Our consent to its establishment as a standard must in any case be a very reluctant one, and we can only hope that wider information on the subject and freer study of the Bible itself may better equip the teachers to give instruction really worth imparting.

ONE very significant utterance this week by the Bishop of Birmingham should be noted. Speaking in the House of Lords on Monday he gave away the whole case of those who have for years been posing as the champions of the "parents' rights" in the matter of religious education. He confessed that in reality there was little to be expected of the parents if the onus

lay on them of demanding special denominational instruction. In a subsequent letter, Dr. Gore evidently tries to mitigate the force of the inevitable rejoinder to this admission by saying that he thinks the parents would be more hopefully consulted, from his point of view, as a denominationalist, if they were approached at the outset. "But," he goes on to say, in words which leave his case a very flimsy one indeed, "if there is some kind of religious teaching provided in any case by authority, comparatively few parents will ask for extra facilities; and this, quite irrespective of whether the provided religion is Anglican, undenominational, or almost anything else." If the last words are really based on fact, what is the use of trying to keep up pretences? What these extreme denominationists have been seeking is, not to satisfy a claim of parents, but to further their own propaganda. That may be very praiseworthy in itself, but it is not right to claim for it the support of public funds. It was to get these that those mythical parents, so eager for doctrine, were brought forward.

FROM different parts of the country we get news of the drawing together of men of all parties in support of the main provisions of the Licensing Bill. At the great representative meeting held last week at the Queen's Hall, and mentioned in a short note in these columns, the chairman, Mr. Leif Jones, M.P., emphasised this feature of the present campaign. We suppose that of no other public question could it be said, as he said, that on the side of reform were men of all political parties, all sects, all classes. In rural districts dissenting parsons and clergy are finding each other to be "not half such bad fellows" as they used to think. Orthodoxy ceases to look askance at heresy now that a clear practical issue is in view. All of which is of happy omen. But let no one be deluded. Fine emotions will not win this battle. The other side, to do them the justice they invoke, are not trusting to sentiment. "Sign the petition against the Bill, and ask for a free sample bottle of our beer"—that is their policy. We may denounce it as we will, but, in spite of its disgracefulness, it will tell with some, perhaps with many. What are we doing to spread the facts, and to create a healthy public opinion?

At the annual meeting of the Liverpool Unitarian Temperance Association, held on Friday, March 27, in the Ullet-road Church Hall, the following resolution, moved by Mr. Philip Holt, and seconded by Dr. Estlin Carpenter, was passed:—"That this meeting heartily welcomes the Licensing Bill as a substantial measure of temperance reform, reducing the excessive facilities and securing to the people the ultimate control of the liquor traffic, and trusts that more strenuous regulations will be made in regard to drinking in clubs; and, further, calls upon all citizens to unite in this national effort to diminish the gigantic evils produced by the present licensing system." Among those who sent letters of apology for absence were Sir William and Lady Bowering, Sir Edward Russell, and Archdeacon Madden, who wrote, "Fight on, and fight hard."

At more than a hundred of the March Quarterly Meetings of the Wesleyan Methodists enthusiastic support has been given to the Government Licensing Bill.

As anyone acquainted with what used to be sometimes called "the minor Methodist bodies" could have foretold, the United Methodist Church is sound—or, if any reader prefers—is firm and bold on the temperance question, and the Government Bill. The latest number of its weekly paper starts with an article headed "Is it robbery?" and sets forth the conclusion that "those who support the Bill may do so with the sense that its proposals are consonant with the highest morality, and give generous treatment to a trade which has done much by its creation of pauperism, poverty, and crime to deserve quite other treatment at the hands of an injured community." The writer of this Note is quite ready to go so far with the friends of the "United." It is quite right, too, to call attention to the excellent prices obtained the other day when more than eight thousand Bass & Co. shares were publicly sold, as a comment on the accusation that the Government is threatening robbery, spoliation, and so forth. Manifestly the buyers of the Bass shares do not think so.

MR. T. F. RICHARDS, Labour member for Wolverhampton, speaking this week on the Licensing Bill, said that 20 out of the 31 Labour members of Parliament were total abstainers, and that the thirty-one were, to a man, in favour of the Bill. The Labour members frequently found themselves in disagreement with the Government, but as regarded this measure they were completely in accord with it. He himself was surprised at the courage and strength of the Bill; he did not at one time believe that so strong a Bill would be brought in, but of this he was sure—the Bill would pass. Mr. Asquith, having put his hand to the plough, was the last man to look back. Mr. Richards put his own case heroically when he declared, amidst tremendous enthusiasm, that he would support the Bill though it cost him his seat.

IN the course of an address at the induction of the Rev. J. Park Davies at Pontypridd (reported in another column), Dr. Estlin Carpenter said that the wonderful definition they had of Jesus Christ's work in the Fourth Gospel would best define the mission of their friend, "I am come that you may have life, and have it abundantly." Not ideas, not theology, not even churches, but life was the thing which was required, and he who would be a minister of life in a church must have that life within himself. It was not only a minister's college training, but his daily walk in life which taught him that which would help him to be a minister of hope and a helper of his fellow-men. He had to translate the facts of their daily experience, their interpretation of the great world around him to the needs of their human souls. The whole range of life was opened to him that he might show to those with whom he worked and laboured the depths of being which were around them, and how they were from hour to hour sharers in the common purposes of

God, and His agents for helping on the coming of the Kingdom of Heaven upon earth.

THE Bishop of London, who is fifty this year, and has been ten years a bishop, seven of them in his present charge, was on Monday presented with his portrait, at a meeting over which the Lord Mayor presided, at the Mansion House. The presentation, on behalf of a large number of subscribers, was made by the Lord Chancellor, who spoke with warm admiration of the Bishop. Referring to the present as a time in which men of all classes are deeply interested in social questions, he said he supposed that there was very little amiss in our social system which was not due to causes or combinations of causes having their origin in one or more kinds of human frailty, or, in other words, a great deal of the material, and still more of the mental and moral, suffering of mankind would cease if by some miracle every one could become as charitable, as unselfish, and as single-hearted as was some one of whom they and he were at that time thinking. In that case the source of mischief would largely be dried up, and its consequence at least abated. That was a work fit for all good men and women, of all creeds, and, above all others, for bishops of the Church of England. He believed that the time was at hand, and had indeed come, when, however deservedly doctrinal learning might be prized, or eloquence in the pulpit might be admired, the great Churchmen would be seen to be those who knew best how to pity and to console, and how to stem the selfishness and the thoughtlessness which, more even than deliberate misconduct, lay at the root of the country's social troubles.

ARCHDEACON SINCLAIR, who followed the Lord Chancellor, said of Dr. Winnington Ingram that they admired and appreciated his great gifts of direct speech, his happy optimism, his warm sympathy, and his whole-hearted courage and directness of purpose. The portrait is by Sir Hubert von Herkomer, who was unable to be at the meeting, but wrote a letter in which he summed up the Bishop as "lovable and paintable." "During a long career," he said, "I have come in contact with many kinds of minds and temperaments, but in some ways the Bishop was a new man to me. His intensely sympathetic nature is the origin of that psychical 'something,' which emanates from him. You feel it as you sit by him; it is not merely what he says to you that draws you to him, but it is this strange emanation that gives you rest when in his presence. To give is as natural to him as it is to breathe—he lives by giving. He did not preach to me; he forced no dogmas on me, but he put me strangely in concert with myself; I liked myself better after having been with him. This may have been brought about by his having been so good a listener. I could say much more on these lines of this most wholesome, unaffected, and lovable man."

SOME time ago a contemporary suggested somewhat facetiously, that many of our prominent public men were going about in

fear and trembling, wondering which was to be the next victim of that literary surgeon, the editor of the *Daily News* in his weekly character study. Last Saturday Mr. Gardiner subjected the minister of the Lyndhurst-rd. Church, Hampstead, to the ordeal, and certainly, if Dr. Horton had ever been haunted by the fear we have referred to, he must have been greatly relieved by his light escape. He got off, indeed, much more easily than the Bishop of London, whose decidedly severe dissection was but partially assuaged by the anodyne of praise. The worst the scalpel reveals is that Dr. Horton, "like all prophets, is an indifferent politician," that his impulses lead him aright but are often "checked and chilled by the calculations of others."

A REMINISCENCE of Dr. Horton's school-days at Shrewsbury is thus effectively told, and moralised on, by Mr. Gardiner:—"He and two others, a Ritualistic Churchman and an Evangelical Churchman, anticipating the union of the Churches, established a prayer meeting in the study just before evening call-over. A flame of enthusiasm passed through the school, and the study became crowded. But persecution came. The world, symbolised by the rest of the school, blocked the passage, crowded the exit, cuffed, kicked and cursed these daring innovators. The uproar reached the ears of the headmaster, Dr. Butler, who threw his cold protection over these young dissenters. "Some of us," he said, "may think that the prayers in chapel and in top schools are sufficient, but if there are boys that desire more and wish to pray together in their study they shall not be interrupted." The invasion of authority in the sphere of religion was fatal. The persecution ceased, but so also did the prayer meetings, and young Horton's mind leapt to another truth—that Christianity does not require the countenance or support of the State, and is only vital when it can defy persecution and is independent of the powers of the world."

THE most important provision of the Housing and Town Planning Bill of the Government is the proposal to give municipalities the power to lay down the lines on which new districts shall be developed. It deals with other matters of considerable value, including the appointment of honorary inspectors under the control of the Local Government Board, compulsory powers for the Local Government Board to deal with local evils when the local authority is indifferent, and increased facilities for building cheap cottages and acquiring land for housing purposes. There is good hope of the Bill becoming law without any formidable opposition to its main proposals which are universally beneficial. A great deal of care and careful inquiry has preceded the introduction of this measure in Parliament.

THE venerable Professor Eduard Zeller, the historian of Greek Philosophy, passed away on March 19, at Tübingen, at the age of 94. He became known first of all as a theologian of the school of Baur, whose daughter he married, and published a notable work on the Book of Acts; but,

after having been Privat-docent at Tübingen and Professor of Theology at Bern and Marburg, he was transferred to the department of Philosophy, and in 1862 removed to Heidelberg. Nine years later he succeeded Trendelenburg at Berlin, and only retired from active work in 1894, when he returned once more to Tübingen. His monumental work on the history of Greek Philosophy is available for English readers in six volumes, which appeared at intervals from 1868, "Socrates and the Socratic Schools," to 1897, "Aristotle and the Early Peripatetics." Zeller's "Acts of the Apostles" formed two of the early volumes of the Theological Translation Library.

THE Rev. Richard W. Boynton, whose removal from St. Paul's, Minn., to Buffalo, N.Y., we have already noted, was installed as minister of the First Unitarian Church of that city on Thursday evening, February 27, while at the same time the beautiful new church building was dedicated. After an invocation by the Rev. L. O. Williams, of the First Universalist Church, Mr. Boynton and the congregation united in a service of dedication, in which the new church was consecrated to God, to Righteousness, to Truth, to Love, and to public service. The prayer of dedication was offered by Dr. George W. Cutter, a former minister of the church, and the sermon was preached by the Rev. T. R. Slicer, of New York, from the text, "Strength and beauty are in his sanctuary." The Rev. G. H. Badger, of New York, gave the right hand of fellowship to Mr. Boynton, welcoming him to his new field of labour; the Rev. A. L. Hudson, of Newlin, Mass., gave the charge to the minister, and the Rev. F. C. Brown, another former minister of the church, in whose time the new building was planned, the charge to the congregation. Dr. Raymond, of the First Presbyterian Church, the oldest religious society in Buffalo, gave a cordial welcome to Mr. Boynton, greeting him as a fellow-worker in a field where the opportunities for betterment were infinite, and where, though there might be differences, there should not be strife. The Unitarian church in Buffalo dates from 1832.

THE Rev. Edwin Alfred Rumball, who has been installed as successor to the Rev. W. C. Gannett, at Rochester, N.Y., is an Englishman by birth and education. He is twenty-seven this year, and, before his recent welcome into the Unitarian fellowship, was minister of an orthodox Congregational church in Waterford, Maine. The service of installation at Rochester was on Monday evening, March 2, when the prayer was offered by Mr. Gannett and the sermon was preached by the Rev. R. W. Boynton, of Buffalo. Dr. S. R. Calthrop (another Englishman by birth) gave the charge to the people, and the Rev. C. W. Heizer, of Ithaca, N.Y., welcomed Mr. Rumball into the Unitarian fellowship. In the course of the service hymns were given out by Mrs. Gannett and Dr. A. S. Crapsey, and there were greetings also from Universalist and Jewish ministers. At an evening reception the greetings to Mr. and Mrs. Rumball were cordially renewed.

It is pleasant to acknowledge the friendly appreciation of such a paper as the *Liverpool Daily Post and Mercury*, where we find in a leading article on Wednesday reference to THE INQUIRER as "one of those few publications which are always worth looking into and rarely fail to provoke thought." This was *à propos* of Mr. Jacks's articles on "Hegelianism and Freedom," and more specifically of "an interesting and analytical letter by Mr. Addison Charlesworth following upon a letter of Professor Upton." After some interesting criticism of the position taken up in this letter, the article concludes:—"We submit to Mr. Charlesworth that on such a question of volition and ethical experience the importation of the transcendental is of no assistance. To say that you take the worse course because 'it offers self-realisation'; or that it is 'a means of self-expression'; or that it follows 'some necessity of cosmic evolution of which the will is the unconscious instrument'; or that the will 'goes with the idea of what at the moment is good for us'; or that we act in a particular manner because 'we shall draw the advantage which is a fuller satisfaction'; or that the man wants 'a fuller finding of himself,' does not help in the least. The occasional sinner often sins against the very principles of life which in his normal condition he most sincerely values, and he sins with the absolute knowledge of his sin, because, under the stress of his besetment, either constitutional or acquired, he 'goes in for' lower gratification rather than higher happiness. In expressing ourselves on matters of actual occurrence, however metaphysical, the more blunt we are the more acute will be our conclusions."

THE special united service of the Boys' Own Brigade, announced to be held at Little Portland-street Chapel on the 9th inst., is postponed until Thursday, May 7th.

THE attention of friends in and about London is called to the advertisement of the Unity Church bazaar at Islington next week. A sound roof is as necessary as true foundations for a church.

TO CORRESPONDENTS. — Communications have been received from the following:—T. H., W. H. J., A. T., L. T., J. J. W., P. H. W.

OUR God is a God of joy and light and beauty, and in no way can we serve Him better than by making the world a gladder, brighter, sunnier place.—C. J. Perry.

If a generous friend gives me water to drink when I am parched with thirst, and I drink and am refreshed, will it do to tell me that because he did not buy the cup at a certain licensed shop, or draw the water at a certain antiquated cistern, therefore his act of kindness is "invalid," and I am as thirsty and weak as I was before? What more can a minister with mitre or tiara do than help me, by wise and touching manifestations of God's truth, to become a holier, nobler man?—Channing.

DOCTRINE OF THE WILL.

SIR,—Will you allow me to express my surprise that Dr. Mellone has not thought fit to reply to my defence of myself against his serious and, as I think, unfounded charges of "extremely unfair criticism" and "extraordinary misrepresentations." To make such charges in a newspaper letter, and then (in order, apparently, to evade all possible demands for the substantiation of these charges) to conclude the letter with the lofty remark, "I do not intend to enter into any further controversy in this matter," appears to me to be a mode of controversial tactics which I cannot associate with my idea of Dr. Mellone.

The surprising fact is that Dr. Mellone, who, in his *Converging Lines of Religious Thought*, declared himself a firm Libertarian, that is, a believer in the existence of open alternatives in our seasons of temptation, had, in reviewing Professor Pringle-Pattison's adverse criticism of Libertarianism, suddenly turned completely round; for he there declares that Professor Pattison's "general estimate is entirely just," and throughout his review expresses himself in full sympathy with the distinguished Edinburgh professor's vigorous attack on the "open alternative" theory of moral conduct.

I naturally supposed that Dr. Mellone's remarkable change of front was permanent; and accordingly I pointed out in my paper that Kant, whom Professor Pattison and Dr. Mellone claimed as on their side, "would have dissented from the denial of the existence of an open alternative quite as decisively as Channing, F. W. Newman, and Martineau would have done." My statement that Dr. Mellone, in thus fully siding with Professor Pattison in his doctrine of the will, had placed himself in the opposite camp to that occupied by the above-named eminent Unitarians, appears to have kindled his indignation. So far as I can see, Dr. Mellone seems to desire to be allowed, undisturbed, to course with the anti-Libertarian hounds in the pages of *Mind*, and in Unitarian publications to run with the Libertarian hare. His indignation at my inferring, as I could not help doing, from his decidedly anti-Libertarian article in *Mind*, that he had ceased to hold the Libertarian view, found vent in his letter to THE INQUIRER, in which, after some uncomplimentary remarks on my paper, and the antiquated character of my philosophical ideas, he declares that he "repudiates, as emphatically as possible, the opinion that there is no 'open alternative' in cases of moral choice."

Now, in writing this, he cannot have failed to foresee that I should make the obvious reply, "Why, then, in writing in *Mind*, did you not express this repudiation at the time when such repudiation was imperatively demanded from you, namely, when you were reviewing an article, the chief purpose of which was to prove that there exist no really open alternatives in man's moral experience."

Dr. Mellone's silence in respect to my last letter appears to confirm my idea that the concluding sentence in his letter was intended simply to save himself from having to answer this very pertinent

question. If I wrong him here, I sincerely apologise; but I must say that I cannot but think that my letter, in which I sought in self-justification to explain why I felt absolutely compelled to conclude that he had left the Libertarian side, really called for some acknowledgment or criticism from his pen.

There is one sentence in Mr. Charlesworth's thoughtful letter on which it seems to me worth while to comment, seeing that, if I mistake not, it involves a question on the answer to which this controversy about moral freedom really turns. Mr. Charlesworth, like the Rev. R. J. Campbell, agrees with the late Oxford Hegelian, T. H. Green, in holding that "our will always goes with the idea of what at the moment is good for us, of that out of which we shall draw the advantage which is a fuller satisfaction." If I thought as Green did, that every sinner feels in his sinful acts that he is realising what at the moment he believes to be his truest good, I should certainly give up my belief in man's possession of free-will, and should believe, with Mr. Campbell, that sin, even in its vilest phases, is nothing but "a blundering quest of God." But the reading of my own moral consciousness convinces me both that I have at times wilfully disobeyed the moral ideal, and also that in so doing I was well aware that, though I was aiming to gratify some transient craving of my lower nature, I was certainly not aiming to realise what I believed at the time to be my greatest and truest good.

Would it ever occur to Mr. Charlesworth to say to his congregation: "Some of you are at this season probably looking back on the past week and are reproaching yourselves for having at times yielded to mean or selfish motives; but you must not forget that at the moment of your decision these shabby motives always appeared to you to point to the realisation of your real good; and surely no one can reasonably blame himself for having acted with a view to secure a result that seemed at the time pre-eminently good and desirable. Thanks to Providence, there exist no open alternatives, no dual possibilities, and, therefore, none of you can ever run the slightest risk of taking a course which may be eventually leading away from, rather than towards, the attainment of perfect peace in God. The moral ideal assures us that by a shorter or longer route (and the length of the route is, fortunately, determined by that divine necessity, or immanent God, which is ever working in us and through us) we are all moving towards moral perfection; and every virtuous or sinful self-determination of ours is an indispensable step towards this supreme self-realisation?"

Such utterances as these would, I apprehend, speedily result in our having to preach the Hegelian doctrine of self-determination to empty pews; and to my mind it is a strong argument against the truth of this philosophy that the ministers who hold it never dream of preaching it, either directly or by implication; but, on the contrary, habitually assume, and lead their hearers to assume, that both in regard to past sins and to possible future sins there has been and will always be an open alternative before the tempted soul

Dr. Martineau used to say that even in his Priestleian days his preaching, and that of his co-ministers, rested largely upon tacit libertarian assumptions; "and hence," he added, "I could never entirely shake off an uncomfortable feeling of discord between my pulpit utterances and my philosophical belief."

Even the Rev. R. J. Campbell, notwithstanding his almost irresistible eloquence, soon found that the importation of Green's philosophy in an unadulterated form into his preaching would excite revulsion rather than response in most of his hearers; and it was probably both from personal feeling and from experience of the effect on his audience that he was led, in defiance of the philosophy which his intellect had accepted, to introduce into his preaching the principle of the open alternative, and to declare that "by the very constitution of our minds we cannot avoid taking some measure of free will for granted."

It is interesting to note in this connection that deeply religious natures, such as the late Dr. John Caird, who are at the same time strongly pronounced Hegelians, cannot really help expressing themselves in a way which inevitably leads their hearers or readers to suppose that they accept the principle of the open alternative. Take, for instance, the following quotation from his Gifford Lectures:—"Finally, if we may not say that man's nature involves the necessity, it at least involves the possibility, of sin. Whatever may be said for the notion of the actual existence of evil as implied in the moral development of a finite nature, every step in that process implies a conscious self-determination to one of many possible objects or ends, a conscious identification of our wills with one object or end which we conceive of as our good, and therefore the possibility of an opposite alternative."

This passage might have been written by Martineau, but the clause which I have italicised would have meant one thing to Martineau and quite a different thing to Caird. To Martineau it would have meant that the agent, at the moment of moral decision, could have taken the other alternative; to Caird it meant that if the agent's character at the moment of decision had been different from what it really was, his choice among his impelling motives would have been different. Hegelian readers might possibly understand the clause in Caird's sense, but I have no hesitation in saying there is not one ordinary reader in a thousand but would have understood it in Martineau's sense, and would probably say of it, "How admirable! How true to our moral consciousness!" It is not difficult to preach Hegelianism, if we adopt such modes of expression.

I may remark, in conclusion, that by the use of the expression "I can act otherwise," Mr. Charlesworth, just like John Caird, unconsciously hides the repellent features of Hegelian psychical necessity behind the deceptive mask of libertarian phraseology. The expression implies, "I can either act otherwise or not so act," and this is precisely what Hegelianism denies. The consistent Hegelian is not entitled to use the word "can," in this sense; his philosophy allows of no open alternatives.

CHARLES B. UPTON.

FIDEISM.

SIR,—My “prophetic soul” might have foreboded the emergence of Mr. Whitaker’s “political soul” and the intrusion of the *entente cordiale* into this discussion, conducted, I was hoping, solely in the Republic of Letters. I am not even like Mr. Whitaker, “a humble supporter of the *entente cordiale*,” for I care not a straw about it. I continue to maintain friendly relations with all the world, including Germany, and I should do so even if people with “political souls” announced the end of the *entente cordiale* to-morrow, or declared war on the “Fatherland,” because of the Kaiser’s exercise of the Freedom of his Will—in a Hegelian sense. And I no more had my eye on “Gaul” when speaking of M. Ménégoz than I had on Britannia when thinking of Mr. Whitaker, or on Hibernia when I was introducing an *a fortiori* under the name of Dr. Drummond. Nor had I my eye on Mr. Whitaker’s “heresies,” as I have no dealings in such non-entities. Perhaps when “our group of churches” can no longer complain of “lack of definiteness,” the resulting orthodoxy will give rise to the doctrine of “heresies.” But it will not affect me. We are dealing not with *ipse dixit*, but with *ipsissima verba*. Mr. Whitaker pays me the high compliment of saying that I “do not misrepresent M. Ménégoz, simply because” I keep “mostly to his own words.” The virtue of such a proceeding is illustrated by the slightest deviation from it, sometimes. For in the very next sentence but one I am pulled up for neglect of this in a very minute degree. Had I kept to Mr. Whitaker’s very words my case would have been stronger. “By the way,” he says, in a parenthesis, “I did not say or suggest that M. Ménégoz ‘dissociates religion from’ true science, &c.” Now, here are his *ipsissima verba*: —“Then, they conclude, is not the obvious remedy for these evils that we henceforth dissociate such ill-matched allies, and declare religion to dwell in a safe region quite fenced off from these perils?” Not only does he say so, but where would have been the point of his argument if he had not said so? In this very letter he repeats what in other terms he said before. “In the remark about ‘history,’ also, I must point out,” he says, “that it is *all* history, and not merely fictitious, or external, or miraculous history, that M. Ménégoz casts out of our religious consciousness.” Surely “*ALL* history” includes true as well as false history. Mr. Whitaker made the statement that “one of the worst drawbacks to the teaching of M. Ménégoz” was that “he made a rigid division of religious and secular.” I asked, “Where was this done?” He replies that the quotation he gave is “representative of the general trend of the book.” If it were so it would be so, and there could be no difficulty in substantiating the statement with at least another passage that was not open to ambiguity of interpretation. I also asked where the antithesis was set up of “Religion *versus* Theology.” If it were set up, as stated, there could be no difficulty in showing where. And there is something whimsical in our being asked to suppose that a professor of theology, and the head of a theological college, would set up such an antithesis in his own despic-

Now, with regard to Dr. Drummond, the only words I omitted to quote from the note I find it now necessary to quote, because of the extraordinary use Mr. Whitaker makes of the Agnostic. “Suppose that an Agnostic says,” he exclaims, “‘Well, it cannot be rationally justified.’” I understand that M. Ménégoz would reply, ‘That is a perfectly indifferent matter.’ (‘The certainty of our faith cannot be shaken by science, history, or philosophy, because it is raised above all scientific, historic, or philosophic controversies.’—*Religion and Theology*, p. 38.)” But in both cases—M. Ménégoz’s and Dr. Drummond’s—it is the *position* that is to be rationally justified, and the position is that “theological questions may be divided into intellectual and spiritual,” as Dr. Drummond says, and as M. Ménégoz says. Now, the words I omitted from the note of Dr. Drummond were: “and we shall attempt its justification further on.” Now, the whole of M. Ménégoz’s writings (of this class) are an attempt at a rational justification, even as Dr. Drummond’s book is an attempt on a larger scale. What sense would there be in writing a book of theology if it were not a reasoned effort, or an attempt at a reasoned effort? And even Dr. Drummond can do no more than make an attempt. He has not succeeded any more than M. Ménégoz in satisfying the Agnostic, nor ever will, till he gets him to admit that both he and M. Ménégoz first require the possession by men of spiritual discernment, and that “the heart has its reasons,” which I think are Pascal’s words, in spite of Dr. Galloway’s heart, that is *semper varium et mutabile*, and probably also “desperately wicked” as well. Now, with regard to “the objector” referred to by Mr. Whitaker as putting a poser to M. Ménégoz, and who is unceremoniously bundled out of court without being reasoned with for a moment, and who asks, “What would become of Christianity if it should be proved that Jesus never lived?” With regard to him, I must say he reminds me of the story of the solemn German Professor who is reported to have said that if there were no sun there would be no sundials. It is probable that, being confronted by such “an objector,” he was obliged to reply in that solemn way and call it a “vernünftiger Gedanke” into the bargain. But perhaps his “diaphragm shook the small change in his waistcoat pocket with subterranean laughter,” as Oliver Wendell Holmes, I believe, says, if I do not misrepresent him by giving his own words. If anybody proved that Jesus did not exist, I would pass him on to the author of “When it was dark.” It would be nuts to him, and another fortune. It certainly would be awkward for sundials to have no sun, as it would be awkward for Christianity to have no Christ. But people would still have faith that the sun would rise to-morrow (if it existed), and people would still have faith that

“It’s wiser being good than bad;
It’s safer being meek than fierce;
It’s fitter being sane than mad,”
and
“That what began best can’t end worst,
Nor what God blessed once prove accursed,”

even if some “objector” did more than merely raise an otiose if not fatuous “objection,” and did actually prove that Jesus did not exist. As to requiring “a reason” even for a manifestation of “bathos,” a thing that strikes “a sense,” I can only say that if it has not struck that “sense” in Mr. Whitaker, he is a happy man, although he would be happier if it had struck that “sense” in him, especially as he exercises it so playfully in such a grotesque creation of his fancy as symbathy.

E. L. H. THOMAS.

Postscript.

I have had the privilege of seeing a letter written by M. Ménégoz to a friend in reference to Mr. Whitaker’s article, in which, amongst other things, he seems desirous of contributing to the stock of Mr. Whitaker’s true history. He deprecates the exercise of imagination in this realm. He says he would not be sorry if THE INQUIRER would insert an important correction of a matter of fact. He says Mr. Whitaker represents him as a disciple of Auguste Sabatier. “He calls Sabatier my master. He calls me his ‘successor,’ his ‘inheritor,’ his ‘follower.’” He says, “M. Ménégoz entered sympathetically into his ways of thought.” “All of which,” says M. Ménégoz, “proves Mr. Whitaker to possess an imagination, and to be so enamoured of history as even to invent it.” He did not know Sabatier, he says, before his arrival in Paris. They were both appointed Professors the same year—1877—at the Faculté de Paris. “I published,” he says, “my first brochure on our theology, in which I gave it the name of Fideism (‘Réflexions sur l’évangile du salut’), in 1879. Then, on the same principles, my volume ‘Le Pêché et la rédemption d’après St. Paul’ in 1882, ‘l’autorité de Dieu’ in 1892, ‘Un doute consolant’ in 1893, ‘La théologie de l’épître aux Hébreux’ in 1894, ‘La notion biblique du miracle’ in 1895, and numerous articles in journals on the connection between faith and belief—in short, all the principles of the Fideistic theology. It was not until 1897 that Sabatier published his masterly work, ‘Esquisse d’une philosophie de la religion.’” Before that he had published historical and literary works, with one exception, which was on the evolution of dogmas, in 1890. “It was I,” he continues, “who announced the appearance of the ‘Esquisse’ of Sabatier in an article in the *Revue Chrétienne* in 1897, under the title ‘Un événement théologique,’ which made a considerable stir, and was printed separately. In his ‘Esquisse’ (p. 406) Sabatier says: ‘By another route, and independently, my colleague and friend, M. Ménégoz, has arrived at an identical conclusion’; and he mentions two of my writings.” “You see, therefore,” writes M. Ménégoz to his English correspondent, “I am neither a disciple nor a successor of Sabatier. We published our works independently of each other. But, as we saw each other often, and ever talked theology together, it is natural that we exercised a reciprocal influence on one another.” As M. Ménégoz suggested that I might “détruire la légende de cet écrivain, dont l’imagination remplace les

connaissances historiques," I hereby, therefore, again, if Mr. Whitaker will not object, employ M. Ménégos's own words and "destroy the legend of this writer"—to wit, Mr. Whitaker. I fear even the Higher Hegelianism will be of no avail here, nor will the *entente* be seriously disturbed.

E. L. H. T.

TIME LIMIT AND LOCAL OPTION.*

THIS is a handbook for the present hour. The first edition appeared in February, the second in March. If all who are interested in the new Licensing Bill (and who is not?) would get hold of it at once, they would find it invaluable both as a storehouse of facts and as a statement of the argument from the reformer's point of view. Above all, we commend the book to people who may think "the trade" is hardly dealt with under the new Bill. Vigorous, even trenchant, the book is not a sentimental "teetotal" tract. It is a storehouse of facts and figures. The author gives the history of licensing policy from the close of the eighteenth century to 1904, the date of Mr. Balfour's Act. He shows the actual financial position of the huge "drink trust" which has practically captured this business. He exhibits the previous proposals for a "time limit," and gives reasons for considering that of the present Bill a generous one. Incidentally, he describes the slave trade abolition legislation of a century ago, when, in defiance of express assurances to slave-dealers that their trade should be protected, and notwithstanding that a recent statute had provided for compensation in the case of loss through restrictions imposed on the trade, it was abolished "without any interval of notice and without a penny of compensation."

In the second part of the book Mr. Roberts deals with "Local Option," showing the extent of the "no-licence" experiments already existing in Great Britain, its prevalence in our Colonies and the United States, and the evidence as to its beneficial effect.

The book, as we have said, is to be made one's own, not merely tasted in a short review. Just by way of whetting the appetite, and sending readers to this most useful store for themselves, here are a few points from its pages:—

Lord Grey secured a licence to sell drink in the mining village of Broomhill, and was offered by a firm of brewers £10,000 for the licence before any premises whatever had been erected. (p. 31.)

It is often urged that by estimating the licence at a high value for death duty the Inland Revenue recognised that here was a freehold property. "Over and over again the Inland Revenue stated that it gave no guarantee of permanence by taxation on the market value of the moment. It would similarly tax a ship that might sink, a prize bull that might die, or an old master that might be burnt." (p. 34.)

In South Australia an option of reduction, accompanied by compensation, was conferred for fourteen years in 1891, and ran off in 1905. (p. 62.)

* "Time Limit and Local Option: A Re-statement of a Licensing Controversy." By Charles Roberts, M.P. Second edition, 1908. (King & Son, 1s.)

In Toronto suburbs, licences having a monopoly value of £3,000 are extinguished with no thought of compensation. (p. 73.)

The "trade's" own representative accepted Mr. Balfour's provision of compensation, not by the public, but at the expense of the liquor trade itself. (p. 78.)

The "Magna Charta of the Trade" is a term applied by the trade's own representatives to the judgment of Mr. Justice Kennedy in applying the Act of 1904 in the Ashby's Cobham Brewery case. Roughly speaking, the effect of this judgment is to assign about ten years' purchase as the amount of compensation due in favourable cases. The Inland Revenue Commissioners, as a fact, treat this as a maximum in calculations of death duty, unless in exceptional cases. (pp. 78, 79.)

In 1870 there were 28,679 brewers selling their products; in 1906 their number had fallen to 5,025. Other brewers, not "for sale," were 110,025 in 1882; in 1906 they were but 9,322. In the "Manual of Brewery Companies, 1907," 417 British companies are described. Only twenty-one of these date from more than twenty years ago. *Exempli gratia*: a brewery vendor received an unstated amount in cash, and £40,000 shares, face value. Nine years later the company was "re-constructed"; these shares were changed for others of £150,000 face value. On his original allotment of £40,000 (of which £15,000 has been re-paid in cash) the profit is now £7,500 a year! (pp. 84-87.)

More than half-a-million inhabitants, in 3,903 parishes (out of 12,995 civil parishes in rural districts in England and Wales), already live under a "no-licence" system. (p. 112.) There are many "no licence" areas in urban districts. "In South Govan (Glasgow) there is a working-class ward, with a population of over 6,000, with no public-house. It is interesting to note that in this ward there is not a police case per week on the average, and the apprehensions are only 7 per 1,000; while in the other wards where public-houses exist there are 76 apprehensions per 1,000." (p. 114.)

"On my estates," says Mr. Cameron Corbett, M.P., "I have some 30,000 people living under my own Prohibition Law. Now, what has been the result? There has never been a meeting held against it, and never a resolution passed against it by the smallest committee in the smallest back-parlour." (p. 118.)

In our Colonies "Local Option in some form is almost universal" (p. 163.) About thirty states in the American Union "allow to localities the option of complete suppression by direct popular vote," a bare majority sufficing. (p. 173.)

The report of the Foreign Office on liquor traffic legislation in the United States, published last April, says: "If the aim of liquor legislation is to bring about a diminution of drinking, it may be said that Local Option, of all the systems in force, effects real prohibition over the largest possible area with the least possible friction." (p. 175.)

Mr. Roberts adds to his book a reprint of an article written by a resident of Cambridge, Mass., giving a sketch of the "No Licence" movement in that city and its results. It shows the severity of the struggle with the liquor dealers who

besieged the city in earlier years in the endeavour to win it back to their trade; but the majorities against them for over twenty years have damped their ardour. As to the beneficial "results" of the system overwhelming testimony is given. Amongst the "tricks of the trade" was a placard posted just before the election of 1894, signed by fifty "business men"—all but eighteen being found to be absolutely fictitious! On the other hand, 266 genuine business men declared for "no licence." The only exception found on canvass was a baker who said people who used to buy loaves of him now got flour by the barrel. (p. 194.)

W. G. T.

THE RELIGIOUS VALUE OF THE OLD TESTAMENT.*

PROFESSOR VERNON has answered, in this little book, a question which a good many people are asking nowadays, and has answered it very clearly. The question is: What is the religious value of the Old Testament, if it can no longer be read as the verbally inspired word of God? The Higher Criticism has made impossible the old view of the Old Testament as a book containing proofs of the existence of God and the divinity of Christ, and giving to man infallible directions in regard to faith and conduct. And many who admit so much are inclined to regard the Old Testament as having no further value for religion. The writer gives three grounds for asserting that the Old Testament possesses real religious value when read in the light of criticism. First, "it presents to the reader personalities worthy of the profoundest reverence"; second, "it records the discovery of the most fundamental truths of our religion"; and third, "it affords the presuppositions that are indispensable to apprehend the character of Christ." The working out of these three lines of thought takes up the whole of the essay. The book does not attempt to present the results, still less the processes, of the criticism of the Bible. It is, therefore, not addressed to experts, or even to those who want to learn something of what the critics have done. It is addressed to the plain man who wants to know why he should go on reading the Old Testament, and it gives him a clear, sensible, and straightforward answer. Everyone who teaches a Bible-class, or who uses the Bible as a class-book, should certainly read this essay. Everyone should read it who is at all uneasy as to the possible fate of the Old Testament at the hands of the critics, and who fears the loss to religion of the Hebrew Scriptures. He will find abundant reason to believe that his fears are groundless, and that the religious value of the Old Testament is greater and more lasting than it was on the old theory. Dr. Peake's introduction is warmly sympathetic, as was only to be expected by those who know him. It may serve to commend this essay in quarters where Professor Vernon is not known; but, to anyone who will read it, the essay is its own commendation, and ought to awaken much gratitude towards its author.

R. T. H.

* "The Religious Value of the Old Testament." By Ambrose Vernon. With an Introduction by A. S. Peake, D.D. (London: G. T. Brown, 2s. net.)

YORKSHIRE UNITARIAN UNION.

SEVERAL of our congregations in the Yorkshire district have recently had the advantage and felt the uplift of the Rev. Joseph Wood's fine appeal for loyalty to the cause of Faith and Freedom, and for consecrated service. In his capacity as President of the National Conference he has been making a round of visits, holding services and conferences on successive evenings. He has been as far as Scarborough in the North, Hull in the east, and Sheffield in the south, and has thus had experience of the main difficulty in the way of closer federation of our churches in Yorkshire. The meetings should have begun at Huddersfield on March 17, but a telegram announcing Mr. Wood's illness caused fresh arrangements to be hurriedly made for Huddersfield (the Revs. J. Ellis and W. Mellor held a service), and the abandonment of the meeting at Pudsey. Mr. Wood was happily able to travel on Thursday, March 19, and he therefore completed his engagements to preach and confer with friends, on successive week-evenings, at the following places:—Broadway-avenue (Bradford), Scarborough, Chapel-lane (Bradford), Uppertorpe (Sheffield), Rotherham, and Hull. He also preached special sermons on Sunday, March 22—morning at Mill-hill Chapel, Leeds, evening at Upper Chapel, Sheffield, to large congregations, when collections were taken on behalf of the Yorkshire Unitarian Union. Representatives from neighbouring congregations were present at all these services, and the local conditions of church life were frankly presented at the various conferences. A special meeting for Conference was held at the Priestley Hall, on Thursday, March 26, at which addresses were given by the Revs. Ch. Hargrove (chairman), J. Ellis, Joseph Wood, Mr. Grosvenor Talbot, Rev. A. H. Dolphin, Mr. E. O. Dodgson, Rev. J. Dale, Mr. F. G. Jackson, Mr. L. Badland, Rev. W. R. Shanks, Mr. J. Thornton and others. The meeting was large and representative. A hopeful tone and an enthusiastic spirit pervaded the proceedings.

A RECENT number of the *Chronik der Christlichen Welt* (Tübingen) quoted some interesting figures as to the growing practice of cremation, taken from *Die Flamme*, of Nov. 1, 1907. There are, it appears, 14 crematoria in Germany, the earliest being that of Gotha, established in 1878, credited with 4,584 cremations up to June of last year. Heidelberg comes next, established in 1891 (1,741 cremations); Hamburg, 1892 (2,521 cremations); Jena, 1898 (1,101); Offenbach a.M., 1899 (961); Mannheim, 1901 (487); Eisenach, 1902 (338); Mainz, 1903 (801); Karlsruhe, 1904 (304); Heilbronn, 1905 (204); Ulm, 1906 (239); Chemnitz, 1906 (236); Bremen, 1907 (57); Stuttgart, 1907 (40); making a total of 13,614 cremations. England is credited with 13 crematoria and 6,158 cremations since 1885; Italy with 28, and over 6,513 cremations since 1876; Switzerland with 4, and 3,129 cremations since 1889; France, with only two crematoria, the United States with 33, and over 35,732 cremations. Canada has one crematorium, established in 1902, and Australia one, established in 1903.

THE CHILDREN'S COLUMN.

ROUND the bright fire on a stormy evening sat a little party of children, talking with their father and mother—Stephen, Dorothy, and Donald. Their father had just been telling them the story of the terrible fire in the coal-mine near Birmingham; of the number of miners who were down in the mine, and whose lives there was scarcely a chance of saving, and of the brave miner Welsby, who went down to try and save his comrades, and died in the attempt. They all sat silent for a few minutes, and then Dorothy sighed, and said, "I wonder if I could have done it, father!"

Stephen answered quickly, "Not you, Dolly; you're a girl."

"What do you mean by that, Stephen?" said his father.

"Girls and women have nothing to do with mines, father, except to let their men-kind go."

"We all know what Dorothy meant, Stephen. But that is a big exception that you make; perhaps to 'let their men-kind go' needs more courage and self-denial than the men show in going down."

"O, father," said Donald, "the women have only to stay at home! That's easy enough!"

"Not easy, Donald, when they never know what may not happen in the mine to those they love best. It is dangerous work, and at times it is a hard thing for the wives 'only to stay at home,' as you say. Think what the women at home must have gone through when they heard that the mine where their husbands and sons were working was on fire."

Dorothy put her arms round her mother's neck and said, "O, mother, I wish I could do something great! Do you think I could ever be a martyr?"

"Old Tom Smith says he's a martyr," said Donald, "because he's got the rheumatics, and *doesn't* he grumble and growl!"

"Then he has not got the spirit of a martyr, Donald," said his father, "for they don't grumble and growl; that is just what they *don't* do. Dorothy, we hope that if something 'great' came to you to do you would be able to do it. But what you have to do *now*—all you children—is to prepare."

"For what, father? We don't know what will happen, so how can we prepare?"

"That is just the thing, Dolly, because we don't know what may happen, we must prepare ourselves while we are young, to be ready for anything that comes. You all know what it is to train yourselves for special games, so as to be ready to play them well. Even in your games you don't know at every turn what is going to happen but you learn to be alert, watchful, and ready. A little while ago we heard of a fire breaking out in a large school. All the children, from the big boys and girls down to the little infants, had been trained continually in 'fire-drill,' and had learnt to obey orders instantly; they used to practise is often, and when one day the school-house was *really* on fire, the children were called together, and obeyed all that they were told to do, and in a very few minutes the whole school had marched

downstairs and out into the street, without a single child or teacher being hurt. They were prepared beforehand. What do you think those children had learnt by that drill?"

"To obey," said Stephen.

"Yes, to obey; and if they had not been taught instant obedience, and had run hither and thither in terror, they might all have perished, as such a number of poor children did lately in a school in Canada, when their school was in flames, and the children were not under control, and had no one to tell them what to do or where to go, or to prevent their crowding down the stairs."

"Obedience is all very well in cases like that, father," said Stephen, "but after all, in most things it is only rather a poor-spirited thing. Much better be *free*. *Slaves* have to obey."

His father looked at him gravely. "You are wrong, my boy. Obedience is one of the highest, noblest, and most manly qualities. No man was ever truly great who could not obey."

"O, father! look at all the great generals and commanders. They have to command and not to obey, and lots of them are great, and splendid fellows."

"Yes, Stephen, they are; but are you sure that they don't obey? What makes them great?"

"Well—I don't know exactly, it is their characters; they are strong and wise and clever and brave."

"Yes, they are all that, but they were *trained*; they learnt to obey when they were young, and they know what that means; they know how to claim obedience from others because they learnt themselves to obey, in giving command now they are obedient to their conscience, their knowledge, and to all the laws which God gives us to obey. If they were not so they would not be 'great,' either as commanders or as anything else. It is because great men have an ideal or vision before them of what is best and wisest and most noble, and are obedient to it, that they are great. As St. Paul said, 'I was not disobedient to the heavenly vision.' The great artist G. F. Watts has said; 'To produce great things one ought to be intent only on doing one's utmost, and never stop to consider whether the thing be great or little. . . . The really great is so far beyond one's reach that comparison becomes an unworthy consideration. To work with all one's heart, but with all singleness of heart, is the right thing, and whoso does this may feel satisfied, whatever the result of his labours may be.' That is a fine saying. A really great man never feels himself to be great, because his 'heavenly vision' is always far ahead of what he can accomplish, and as he gains one step he sees more and further than he did before."

"Aloft, aloft, still must we climb and climb,"

"From terrace to broad terrace evermore."

"We will talk again about this another time, children. There is a great deal more in it than you have grasped yet; but I must go to my work now. So good-night to you all."

And the children went thoughtfully to bed.

GERTRUDE MARTINEAU.

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LONDON, APRIL 4, 1908.

INTERNATIONAL AMITY.

THE bonds of friendship and sympathy and mutual understanding between this country and Germany have been recently happily strengthened by the visits not only of King and Kaiser, but of such representatives of the people as the Burgomasters and the distinguished journalists who last year came to London in the interest of the cause of peace and good-will; and now we rejoice to hear that a further step in this direction is to be taken by the visit next month of over a hundred of the clergy and other representatives of the churches in Germany.

The suggestion of this visit, and, indeed, the whole prospect of its happy accomplishment we owe to the faith and energy of Mr. J. ALLEN BAKER, M.P., who is a member of the Society of Friends, and president of the London Free Church Council. At the Hague, last year, as one of the delegates charged to present a memorial from representatives of the religious bodies of Great Britain, Germany and America to the Peace Conference, Mr. BAKER was strongly moved by the thought that the churches ought to do more for this great cause, and that something really helpful would result, if the clergy, following the lead of the burgomasters and the journalists, might be brought into fraternal union by an interchange of visits. He received hearty encouragement in this idea from Baron de NEUFVILLE, of Frankfort-on-Main, and on his return home was assured of the active sympathy of the Prime Minister. He then laid the matter before the London Free Church Council, and proceeded to secure the co-operation of other religious bodies, the Church of England, the Roman Catholic, and the Unitarian. The Archbishop of Canterbury, Archbishop Bourne, of Westminster, and the Bishop of London, all readily agreed to such a united invitation to their German brethren, and a strong representative committee was formed to carry out the scheme. A personal visit to Berlin and Cologne secured a warm response to the invitation which Mr. BAKER bore, from the representatives of the Lutheran, the Roman Catholic, and

the Dissenting Churches of Germany, and there is every prospect that the visit will be a great success.

The party is to sail from Bremen on Tuesday, May 26, by the N.D.L. s.s. *Kronprinzessin Cecilie*, reaching London on the evening of the 27th. On Thursday there will be a special service in St. Paul's Cathedral for the German Protestant visitors and their hosts, and in Westminster Cathedral for the Roman Catholics. This is to be followed by a reception and luncheon at the Mansion House, and an afternoon visit to the House of Commons. On Friday Cambridge is to be visited, and there will be a banquet in London at night. On Saturday afternoon the Bishop of London will give a garden party at Fulham Palace. The Sunday will be devoted to special religious services, in which it is proposed that many of the visitors should take part, while on Monday afternoon, June 1, there is to be a conference at the Albert Hall, and a great demonstration at night. In this the Archbishops and the Bishop of London, the German Ambassador and leading Nonconformists are to take part. The Prime Minister, alas, will not be able to preside, as he had hoped, but it is expected that a member of the Government will take his place. For Tuesday, an invitation to Windsor Castle has been received, and that evening the guests leave for Plymouth, on the way home by the Hamburg-American s.s. *Deutschland*.

It is a capital programme, which will furnish not only much that will be deeply interesting to our guests, but also many opportunities for helpful, brotherly intercourse among the members of the different churches of both countries. The committee, of which Mr. ALLEN BAKER is president, includes the Duke of Argyle, the Marquis of Ripon, the Bishops of London and Southwark, Lord ROBERT CECIL, M.P., Mr. LLOYD GEORGE, M.P., Sir ALBERT SPICER, M.P., Archdeacon WILBERFORCE, Sir JOHN T. BRUNNER, Bart., M.P., the Rev. W. COPELAND BOWIE, Dr. CLIFFORD, Dr. HORTON, Dr. W. D. MORRISON, the Rev. J. H. SHAKESPEARE, the Rev. J. SCOTT LIDGETT, Mr. H. T. CADBURY, and others. The treasurers are Lord KINNAIRD, Mr. JOSHUA ROUNTREE, Mr. R. W. PERKS, M.P., and Mr. E. PASCOE WILLIAMS.

We do not yet know definitely who our visitors will be, only that they will be representative of all parties and of various churches in Germany. Of representative liberal theologians we hope to be able to welcome several distinguished men; but, apart from the question of different schools of thought, it will be a great delight to be able to join in such a united welcome to those who come bent upon the same great purpose of international good will, that we may all realise together, amid the pleasures of fraternal intercourse, a true unity of spirit, in the bond of peace.

OUR GREAT PROBLEM.

SIR,—I trust I may be excused attempting the impossible task of replying in detail to the numerous writers who have given us their views on "Our Great Problem." A good deal of the discussion has wandered off into side issues where I do not propose to follow it. The practical proposals I put forward have received but little attention in the eagerness to expound theories and names and bases of agreement. No one denies that many of our churches are in a parlous condition; no one contends that we are very well off as we are. There appears to be a general agreement that something must be done, some change of methods take place, some drawing of our churches closer together, if we are either to hold our own or extend our borders. Yet the moment a practical suggestion is made the theorists assemble with the demand for "definition"—or "theological foundation," or "logical church idea."

But, Sir, when the house is burning I do not conceive it to be the time to discuss theories of building construction. We can defer theorising until we have saved the house from utter ruin. Or to change the illustration, a drowning man will hardly thank us for quarrelling about theories of resuscitation, when we ought to be pulling an oar in the life-boat. Working church theories, like the British Constitution, are evolved out of practice and experience, and the exigencies of life and living. They cannot be imposed as ready-made abstractions, logical, complete. We grow into them step by step, as a nation grows into its peculiar organic structure. No doubt our differences on this matter are wide and deep. But I aver that we have agreements enough for common action without either side infringing the principles of the other. After all in many things we are "thus minded," and, "whereto we have already attained" why should we not walk by "the same rule" until we be "otherwise minded"? It is no question of compromise, nor of sinking our differences. Let us fight them out like valiant soldiers, who are also loyal friends. Meanwhile, let us join to save the drowning man. There are ways in which we can unite, there are degrees of federation possible to take, in which we may combine forces, while the great and difficult and dividing questions of church principles grow into clearness. Some of our friends appear to be aiming at some minimum of theological uniformity as a condition of any further step towards effective co-operation. Personally, I am not for any measure of theological uniformity, unless it is theological to put forward the two commandments of love to God and man as an amply sufficient basis for church agreement. I rejoice in being the minister of a Church in which men of various intellectual opinions, Agnostics, Trinitarians, Unitarians, Ethical Culturists, Jews, Hindoos, &c., find it possible to join together in work and worship. May I quote the declaration on my Church Calendar, not because it is at all peculiar, but rather because in spirit it is the basis of agreement in many of our churches:—

"The Old Meeting Church is unfettered by dogmas, creeds, formularies, or ritual of any kind. In its constitution

it is absolutely independent of all sectarian ties and dogmatic limitations. No creed is imposed either on minister or members. It is recognised that while among earnest seekers after truth there must needs be wide diversities of opinion, these may co-exist with a true unity of spirit. The membership of the Old Meeting Church is open alike to men of various theological schools, and it bears witness now, as through all its long history, for perfect intellectual liberty, looking only in its members for the inspiration of personal piety."

My point is that the working agreement which is sufficient for members within the individual church is sufficient when the churches themselves are considered as individual members of a federated church. If in the local Church there is a vital agreement in spirit, and a drawing of heart to heart, in spite of the widest differences of theological opinion, what is there to make this impossible between one church and another? What is this demand for theological "definitions" as a condition of federation, but a new orthodoxy and a new theological test? The passion for definition has been the curse of the Church all along the ages. The movements of the spirit do not lend themselves to definition. Whenever the definition takes place it is at the loss of vital power. The passion-flower of piety is crushed in the analytical process.

One of our most pressing needs is the spirit of unity—the spirit which is willing to make some surrender of one's own way and cherished opinions and accustomed methods for the good of the whole. This often demands a greater sacrifice than that of money; yet if each man of us is going to stand out for the full length, logical and complete adoption by all the rest of his own church-idea we shall remain what we are—a fortuitous heap of atoms rather than a living body. There is a grace of yielding to one another which may be commended as the essence of all harmonious relation.

If it is not trespassing too much on the space of THE INQUIRER, I trust I may be permitted next week to say a few words on those steps towards a closer union that are within the range of practical politics, and on which we all might agree.

Meanwhile I enclose the parable asked for by Mr. Austin, and if any one thinks a humorous view of the discussion needs apology I trust they will consider it duly offered.

JOSEPH WOOD.

P.S.—May I quote a paragraph much to the point from a letter by the Rev. S. A. Eliot, D.D., president of the American Unitarian Association, which appeared in the last number of the *Christian Register* :—

"The test of a Christian civilisation is to be found in our capacity for intelligent, sympathetic co-operation. Our problem is how to secure the advantages of unity without infringing upon our honourable inheritances or our individual liberties. Unless we can combine these two elements in reasonable harmony, we shall continue to come together at our varied denominational gatherings to criticise one another, to tinker at our inadequate machinery without bettering it, to pass resolutions and print them,

and promptly forget them, and to wonder why we cannot secure the success achieved by the great denominations; and, after some more decades of such futile discussion, 'we shall all go to the rubbish heap together—things for which the world has no further use.' I cannot but believe that before these disasters happen, we shall discover the strength that comes in unity and be baptised by one spirit into one body. Sharing the same inspiration and walking in one light, we cannot fail to find the same way. Set together in the same field of privilege and duty, we shall find that we have one mind and heart and purpose. We shall find unity in liberty, diversity of gift, but one spirit."

A PARABLE OF THE HESPERIDEANS.

(With apologies to the shade of Lewis Carroll.)

In a far southern land there was a little community of orange growers, whose groves and gardens had been at one time fairly fruitful; but, owing partly to a change in climatic conditions and partly to obsolete methods of husbandry, called traditions, to which the owners tenaciously clung, the fruit had fallen off, both in quantity and quality. Some of the trees were already dead, others presented a sickly appearance, suffering from blight and drought and an impoverished soil. Even the healthiest trees yielded a less return than in other days.

After long delay and much promiscuous discussion, a meeting of the growers was arranged to take council as to the condition of the groves, and to receive remedial suggestions. Among the company, and taking a principal part in the discussion were the well-known figures of Alice, the Carpenter, the Walrus, the Mad Hatter, the Queen and the Knave of Hearts, the Dormouse, and the Jabberwok.

The Suffragette movement being then at its height, Alice said there was no need to move anyone into the chair, as she would take it herself.

After a great deal of noise and chatter and confusion, the Carpenter, a plain-spoken and rather common person, rose and said:

"Stow your tackle. Listen to a bit of common sense. What our trees want is water. The wells have given out, and there hasn't been a shower to speak of the last five years. But there's plenty of water up there in the hills, only we cannot get it down all these miles unless we join together to lay down pipes and set up a system of irrigation, bringing the water to each man's grove. Now, who's willing to join a combine to bring the water from the hills? There's not one of us can do it by himself—alone. What I say is, A COMBINE."

Then the Mad Hatter jumped up:

"Combine! Combine! You can't have a combine until first you are agreed about a name for it. Everybody knows you can't have a baby until you have first decided on a name; and you can't have a combine till you get the name. Now!"

"Order! Order!" cried Alice. "They didn't have a name for me until after I was born, and couldn't we wait for the name

of the combine until the combine is really in the cradle?"

"No, you can't!" spluttered the Mad Hatter. "Everything, everything in a combine depends on the name. You see, the name is the combine. Now everyone knows that our orange trees came straight down from the garden of Hesperides, that they always have been Hesperidean, and that Hesperidean is a glorious name, because it no longer means Hesperidean, but Evolution, Cocoanuts, Progress, Freedom, Yams, and Cockatoos. So unless we all agree on 'Hesperides' for the name, and inscribe it on our banner and watering-pots, we cannot combine—and we won't, that's flat!" And the speaker sat down in a heat.

This was more than the Walrus, a grave and reverend-looking person, could stand.

"That is all nonsense and a mere hunting of the snark," said he. "Hesperides is a little sectarian name, and in these days we must take wide, Catholic views. There are other gardens beside that of Hesperides from which oranges come—there is the garden of Eden, there is the garden of Epicurus, there is California, the garden of the West, and Jaffa, the garden of the East. These gardens produce better fruit and more abundant than ours, and if we combine it must be with these folks to whom Hesperidean is a dogmatic name, and as irritating as a red rag to a bull. I therefore propose that the combine be called 'The Amalgamated and Catholic Syndicate of Golden Apple Growers,' with limited liability and unlimited profits."

Then Bedlam was let loose, and everybody shouted at everybody else until the Carpenter got a chance.

"Look here!" said he, "I don't care an empty oyster-shell for your names. All I know is, these trees are dying for want of water, and that the water is up there in the hills. I move that the question of the name be deferred until we get the water."

Whereupon the Mad Hatter jumped on to the table.

"That's no use at all, because if you put off the question of the name, there is the question of First Principles, and the question of Constitutional Basis, and what Doctrine is to be your Password. You must have a Constitutional Basis for a Combine, and a Basis doesn't mean a basis; it means a high wall built round the groves, with a guarded gate at each end, and no one to be admitted with the water until he can repeat the Password. You cannot have water, or a combine, or a Basis without a Password, which everyone must pronounce in the right way. There now!" And the Hatter was hotter than ever.

"Dear me!" said Alice. "When the Queen of Hearts and the Dormouse combined with me to give a tea-party, we did not wait for a Password before we began to cut the bread-and-butter."

"No, my dear," answered the Mad Hatter; "that's because you are women, and women are not logical; but logic won't let men combine without a basis, and, of course, a basis means a Password."

"Password, indeed!" broke out the Walrus. "Passwords belong to the time when thought was under lock and key, when every man believed the oranges from

his grove to be the only oranges Heaven intended men to eat—that all other oranges were poison fruit. Now we know that there are thousands of different kinds of oranges, all as good as one another, and a good deal better, and we have no more use for Passwords, Walls, and Gates than for thumb-screws or mosquitos. We can't combine on a narrow, sectarian, rack-and-thumb-screw basis. The basis must be wide enough to include the orange-growers of the whole world. Down with Passwords! The golden Password is—no Password at all!"

Indescribable was the noise and gesticulation that followed until the Dormouse perched himself on the head of the Walrus, and, waving his dear little tail to attract attention, began to speak in a melancholy way:

"My friends, my dear friends—as the cat said when she gobbled up my little family—my dear friends, names is good and names is bad. Combine and Basis and Passwords are vanities. What we want is to change the climate. Now, how shall we do it?" And he dropped off to sleep even as he spoke.

And everyone else said, "How wise! But how shall we do it?" And, whispering this momentous inquiry, they all fell asleep. They slept on and on for 999 days, and when they woke up the orange trees were all dead.

Then the Queen of Hearts moved a resolution which was seconded by the Knave of Hearts and carried *nem. con.*: "That it is desirable to emigrate to another world." J. W.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

LICENSING REFORM.

SIR,—Mr. Squire argues so temperately that it is a pleasure to reply to him, and point out the fallacies in his letter. If the Licensing Bill will "do nothing for temperance," it is obvious that the market-value of the brewers' property cannot be diminished, rather, it will be increased; for, with diminished working expenses, owing to the reduction in the number of their tied-houses, they will be doing the same turnover. It will then be found that, as is usually the case in regard to all legislation, the anticipation of its effects has been exaggerated—I am afraid not altogether disinterestedly—and the value of licensed property will rise again.

Suppose that the facts with regard to Sir William Dupree's purchase are as stated in *The Times*—though I, for one, find it hard to believe so—what is proved? Nothing beyond the fact that Sir William Dupree had made a bad bargain, with his eyes open, from which he now asks the State to relieve him.

I believe it is not yet generally realised what reckless speculation there was in licensed property during the boom of the nineties. Let me give a local instance. On one of the main roads of Leeds there is a public-house, which has nothing special about it except that it is fairly new, comparatively large, and situated at four

cross roads. The outside value of the land and buildings will be about £3,000. During the boom it was bought for £16,000, and sold, a year or two ago, for £8,000, which in the opinion of those who know, is still more than it is worth. If public interests are to be put on one side, in order that no harm shall be done to people who have speculated in this reckless fashion, we shall never be done. The authorities will have to excuse payment of rates and taxes because tradesmen have made bad debts.

Mr. Squire again puts forward the point that reduction of licences does not reduce drinking. Mr. Arthur Chamberlain, probably the ablest licensing justice in this country, says that experience in Birmingham has proved that it does, provided it is done thoroughly, *i.e.*, that the justices' attention is devoted to taking twenty licences away in one quarter instead of one from each of twenty different districts in the city. The fact that, ever since Mr. Balfour's Act came into force, and justices began to do the neglected duty of years in regard to reduction of licences, there has been a reduction in the national drink-bill every year save one, confirms Mr. Arthur Chamberlain's view, which is, I believe, shared by police authorities throughout the country.

The fear of the working classes stocking any large quantity of liquor is, I believe, a chimerical one. After the brewers have made a few bad debts by selling barrels of beer on credit to labouring men, and County Court judges show no great keenness to enforce imprisonment for debts of this character, any temporary trade of this nature will soon decline.

I agree with Mr. Squire that the risk of losing the licence is an incentive to good conduct. (I cannot say with him, a strong incentive, as, owing to lack of numbers the police are unable to supervise licensed houses effectively.) The Bill does not alter this in the slightest, however, and a licensee will know that the better conducted his house is, the less likely is it to be selected for weeding out.

I cannot, however, agree with Mr. Squire that a licensed victualler ought to be able to acquire a good-will in his business. For what is needed to make good-will valuable? A large and profitable trade, with a tendency to expand rather than diminish, and such a trade on the part of the licensed victualler spells ruin to the community. However, the point is not of great importance, the tied-house system has already done more than any Act of Parliament could to effectually destroy all good-will in the liquor trade.

If Messrs. Whitbread have written large sums off their licensed properties every year then they have little to fear from Mr. Asquith, and Mr. Grundy's letter is shown to be weaker than ever.

Temperance, doubtless, is increasing, but it is not increasing fast enough. America is continually getting ahead of us in this respect, and that is one of the reasons why she is such a formidable trade competitor, and would be still more so but for the voluntary handicap she imposes on herself. It is a significant fact that, notwithstanding a reduction of late years, the amount spent per head on drink in this country is still greater than it was in the early sixties, since when, so far as I know,

there has been no great advance in the retail price of intoxicants.

Licences, being a monopoly, and granted (for inadequate consideration), for one year only, until Mr. Balfour's Act, obviously stand on a different footing from other possessions, and Mr. Squire need have no fear that any investments he holds will pass to the State at the end of the fourteen years.

The public are making the sacrifice under Mr. Asquith's Bill; they are waiting fourteen years before resuming their just rights, which, morally (to a large extent, at any rate) and legally (save for Mr. Balfour's Act) they are entitled to to-day.

Just one word to your readers at large. It will help the passage of the Bill tremendously if those non-abstainers who are in favour of the measure will agree to be teetotal until the Bill has become law.

FREDERICK G. JACKSON.

8, Park-lane, Leeds, March 30, 1908.

SIR,—Will you kindly allow me a few words in comment upon your footnote to my letter? No doubt the big glaring town of importance is responsible for much more intemperance than the small village tavern, but will not the evil be intensified if the present Licensing Bill becomes law? For one of its proposals, the one which bears upon the subject of my letter, is to reduce the number of licensed houses until they bear a certain proportion to the population—1 to 400 in country districts, and 1 to 750 in towns, with modifications in special cases. In that case, three out of four of the comparatively harmless, and in many ways useful houses, in Huntingdonshire will be suppressed, and those that are left will become more crowded; in the busy towns the number suppressed will be smaller, as they are already much nearer to the limit, and those that are left will probably be enlarged to cope with the increased trade, and will thus become more flourishing than ever. As a remedy for intemperance, I believe the Bill to be worse than useless so far as that part of it is concerned.

J. M. GIMSON.

Leicester, March 30, 1908.

SIR,—Mr. Montgomery has been so kind as to write personally to me to give me the sources of his valuable statement on the valuation of licences in his recent letter.

His statement appeared to me to simply end the controversy as to the justice of the "time limit" proposals, and I felt that advocates of the Bill could not use his figures with their full effect by simply quoting Mr. Montgomery's name, which might be unknown to their opponents.

It seems desirable, therefore, to state that the figures given can substantially be found in or deduced from the judgment and evidence given in the case of *Ashby's Cobham Brewery Co.* ("the Kennedy judgment"), but that he has supplemented these figures from personal knowledge acquired in his profession as a barrister. I notice that no one has up to the present disputed the figures given.

I understand, not from himself, that Mr. Montgomery's professional knowledge of this subject is special and almost unique. This, perhaps, will be no news to many of your readers. F. EDWIN ARMSTRONG.

Tinsley Park, nr. Sheffield.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council was held at Essex Hall, on Tuesday afternoon, Dr. W. Blake Odgers, K.C., in the absence of the president, in the chair. The other members present were. Mr. H. Chatfield Clarke (treasurer), the Rev. F. Allen, Mrs. Aspland, Mr. R. Bartram, Miss Burkitt, Rev. G. Carter, Mr. H. G. Chancellor, Mr. G. H. Clennell, Miss Clephan, Rev. V. D. Davis, Mr. J. Harrison, Miss H. B. Herford, Miss F. Hill, Mr. H. B. Lawford, Mr. J. Nield, Mr. Ion Pritchard, Mr. R. Robinson, Miss E. Sharpe, Mr. H. Stannus, Miss Tagart, Rev. W. G. Tarrant, Miss Tayler, Rev. W. Wooding, Mrs. Wooding, Mr. T. P. Young, and the secretary (Rev. W. Copeland Bowie).

The minutes of the meeting held October 29, 1907, were read and confirmed, and the secretary then read the report of the committee as follows:—

REPORT OF THE COMMITTEE.

Since the meeting of the Council in October, the Executive Committee and its various sub-committees have been busily occupied; and opportunities for extended work present themselves day by day. The Association is always ready and willing to undertake any useful missionary work that comes its way; and it is perhaps well to repeat that in making grants to congregations or in publishing books or tracts, no ecclesiastical or creedal test is imposed upon the recipients or writers. Practical work of one kind or another so engrosses the attention and interest of the committee that there is no occasion for engaging in controversy.

FINANCE.

There was some doubt, as late as December, whether it would be possible to claim the anonymous subscription of a thousand pounds for 1907; but, fortunately, several friends of the Association generously came forward and the additional income was secured. The receipts for the year included £4,642 in subscriptions, £585 in collections, £1,323 from investments, £951 from the sale of publications, and £955 in contributions to the Van Mission Fund. The expenditure included £2,948 in grants to congregations and for special services, £548 in grants of books and tracts, £980 for foreign work, £1,403 in publications, £872 in salaries and wages of office and book-room staff, £336 for rent, maintenance, and anniversary expenses, £139 for deputations, including the cost of sending representatives to Canada and the United States, and £1,083 expended in Van Mission work. Owing to the uncertainty about the income, the Committee, in the early part of last year, refrained from pushing forward some branches of the Association's missionary work.

In regard to the present year, the Committee have determined to go forward with the work that needs doing, relying on the generous support of Unitarians up and down the country to provide the necessary funds. It is estimated that £3,850 will be required for grants to congregations, and for special services and lectures; £600 for grants of books and tracts, £1,000 for foreign work, £1,400 for printing, binding, and pur-

chase of publications; and £750 for Van Mission work. The amount required for maintenance, salaries, and wages, and ordinary expenses will be about the same as in 1907. If the whole of the estimated expenditure for 1908, amounting to £8,750, is to be paid out of income, it will be necessary, in addition to other sources of income, to raise £4,750 in subscriptions. Of this amount not more than £2,570 is at present assured, leaving £2,200 to raise, towards which £500 is promised when the whole amount is found. This is a large sum to find, but the committee are confident that financial support will be forthcoming, when it is realised that the work needs doing, and is worth doing.

For twenty-five years collections have been made by congregations on behalf of the funds of the Association. In 1907 two hundred and fifty-six congregations contributed £562. This is the largest number of contributing churches since the establishment of "Association Sunday," and is a marked evidence of growing interest and support. It may be pointed out that, as the working expenses, including salaries and wages, are more than met by the income from investments, all money received in collections and subscriptions is expended on the missionary work of the Association. There are now seventy-seven local treasurers, and it is hoped largely to increase the number during the present year. It is surprising how much can be done by an earnest collector. At Ilford, for example, there are already fifteen subscribers to the Association, although the Unitarian movement there was only established two years ago. Every one of our congregations, it is hoped, will appoint a collector; for it is generally found that those congregations which take an interest in missionary work outside their own borders take all the more interest in their own churches.

PUBLICATIONS.

In connection with the Publication department the most important book issued since the last meeting of the Council is "Studies in Christian Doctrine" by the Rev. Dr. James Drummond. This work is acknowledged to be a valuable and a permanent addition to theological literature. The Essex Hall Year Book and the Unitarian Pocket Almanac for 1908, the preparation of which involves no little labour, have again been issued. A copy of the Year Book is forwarded free of charge, on application, to members of the Association subscribing ten shillings and upwards, and it is also now sent to the secretaries of congregations making collections. By arrangement with the American Unitarian Association, an edition of "The Soul of the Bible," selections from the Old and New Testaments and the Apocrypha, by the Rev. U. G. B. Pierce, of Washington, U.S.A., has been published, and is meeting with a ready sale.

Among books in course of preparation is a volume of sermons by the Rev. Robert Collyer, Litt.D., with a biographical introduction by the Rev. Charles Hargrove and an excellent portrait. The Rev. E. W. Lummis is engaged in translating two further volumes of the series of German Handbooks of Religion—"The Apostolic Age" by Professor E. von Dobschütz, and "The Religion of the Jews at the time of

Jesus," by Dr. G. Hollman. There will be issued shortly an English translation of two able and interesting lectures by Prof. F. Delitzsch, the author of "Babel and Bible," under the title of "Whose Son is Christ? Two Lectures on the Progress of Religion."

In the new series of Unitarian Tracts, recent additions are:—"Unitarianism and the New Theology," by Dr. S. H. Mellone; "Principles of Religion," by Dr. A. D. Tyssen; "The Transient and Permanent in Christianity," by Theodore Parker, and a new edition of "Agnosticism from a Unitarian's Point of View," by the Rev. L. P. Jacks. Several short tracts, chiefly designed for use in connection with the Van Mission, are in course of preparation by the Revs. T. P. Spedding, and W. G. Tarrant; while the Rev. R. J. Jones is busy writing some Unitarian leaflets in Welsh for circulation in South Wales.

From October, 1907, to March, 1908, grants of 69,033 tracts and 3,755 books, to the value of £396 have been made to churches, postal missions, and private correspondents at home and abroad. Applications come from all sorts and conditions of people and from all parts of the world. The recipients of books included a large number of "orthodox" ministers, upward, of thirty Unitarian lay-preachers, and several public libraries. Within the last few weeks, in response to a circular letter from the Committee, seventy congregations have had parcels of tracts and leaflets forwarded to them for circulation among inquirers. Missionary work by means of the printed word forms a very important branch of the Association's activity.

HOME MISSION WORK.

The Committee at their meeting in March had before them applications from eighty-six congregations for grants towards the salaries of ministers or for the expenses of pulpit supplies. Upwards of £2,000 was voted for the year; special conditions in regard to local contributions were imposed in most cases. The statements of income and expenditure of the various congregations were submitted with greater care and accuracy than in previous years, but some of the churches are still sadly lacking in business methods. Grants for advertising and other expenses in connection with week-evening lectures and Sunday services were made to twelve congregations. The committee are prepared to assist in promoting special services and week-night lectures expository of Unitarian Christianity in the month of October, provided application is made by the end of June, and a scheme of work submitted. If a little more earnest, determined missionary work were undertaken all over the country, our problems would perhaps trouble us less, and our fellow-men would be more effectually helped towards a higher and nobler life of thought, feeling, and action.

Rev. Rudolf Davis has removed from Bridgwater to Gloucester; but happily he will be able to continue to discharge many of the duties of district minister; and it was a pleasure to the committee to co-operate with the Western Union in retaining his services. It is with sincere regret that the committee report the resignation, owing to ill-health, of the Rev. T. E. M.

Edwards, who, for fifteen years, has occupied the position of district minister in London and the South Eastern counties. Mr. Edwards performed his duties with whole-hearted devotion and great tactfulness. He was an earnest Unitarian missionary, and several new movements in the neighbourhood of London were nourished by his thoughtful care and sympathy.

Rev. T. P. Spedding has nearly completed arrangements for the missionary work in connection with the four Unitarian vans during the coming season. He has already secured a number of helpers, and if the weather proves favourable large numbers of people are sure to be reached. South Wales, the neighbourhood of London, the Midlands, and Scotland are the four districts in which the vans will be moving about.

The question of the grouping of churches has again and again occupied the attention of the committee. Letters inviting suggestions were sent to all the District Associations, and to a few ministers who had had practical experience in working two or more churches under one minister. The replies, with two or three exceptions, were not very illuminating; the difficulties of grouping seemed more formidable than the advantages. The committee of the Association have arranged to support ten or twelve experiments this year, and they hope shortly to have a few more trials made in grouping. It is evident that in several instances there has been too great hurry in establishing congregations, building churches, and settling ministers. Unitarians should be encouraged to meet for religious worship and conference all over the country, wherever two or three can be gathered together; but, before resorting to bricks and mortar or appointing a minister, there should be very tangible evidence that the movement is likely to become in some large measure self-supporting. Unitarian worship and work need not fail, because there is not a Gothic church to meet in, nor a minister from Oxford or Manchester placed permanently in charge of the little group of people. There are laymen and women who could quite well conduct a religious service and become leaders in much good work.

FOREIGN MISSION WORK.

Grants have been made, as in previous years, in support of the ministry and work of the churches at Brussels, Budapest, Christiania, and Wellington, and to the Unitarian Mission Stations in the Khasi Hills. Scholarships have been voted to students from Hungary, India, and Japan to enable them to study in England for the ministry of religion in their own countries. It is gratifying to report that the Rev. F. Sinclair, a former student who received a scholarship from the Association, is now settled at Melbourne, and that one of the Indian students, Mr. V. A. Sukhtankar, before returning home, succeeded in obtaining the degree of Doctor of Philosophy at Bonn. Postal mission work at Allahabad, Bombay, Calcutta, and Madras, is carried on by the financial aid of the Association. Upwards of £600 was voted in grants for foreign work at the meeting of the committee in March.

In Africa, Denmark, India, Japan, and

other countries, 689 books and 5,395 tracts have been circulated since the last meeting of the Council. The correspondence received from many of these seekers of light is often deeply interesting, and at times very touching. An Urdu translation of the late Rev. R. A. Armstrong's book "God and the Soul," has recently been published for circulation among educated Mohamedans in the North West Provinces of India. The volume containing the papers and proceedings of the International Council of Unitarian and other liberal religious thinkers and workers, held at Boston last September, is now ready, and copies are on their way to Essex Hall. The book will be prized not only by those who had the privilege of attending the meetings in America, but by all who are interested in the progress of liberal religion in different countries throughout the civilised world.

SCOTTISH WORK.

The McQuaker Trustees have made grants to Aberdeen, Dundee, and Glasgow (Ross-street) towards the salaries of the ministers. Lectures and special services were arranged for at Aberdeen, Dundee, Edinburgh, Glasgow, Govan, and Kirkcaldy, when the Rev. E. R. Shippen and the Rev. Frank Walters preached and lectured. Lectures were also delivered by the Rev. E. T. Russell at Coatbridge and Govan, and by the Rev. Alex. Webster at Inverurie and Ellon. A series of special services are now being held at Edinburgh, towards the cost of which a grant has been made.

The Postal Mission is still carried on by Mr. Webster. In his last report, he stated that applications for Unitarian literature had been received from ten ministers, and thirty-one theological students. Eleven of the applicants lived in the extreme north of Scotland.

The experiment of inserting a brief paragraph, expository of some aspect of Unitarianism, in a leading and widely circulating newspaper, is being tried in Scotland by the Rev. Alex. Webster, but it is too early to report on its success or usefulness. This plan of inserting newspaper paragraphs now forms a distinct branch of the missionary work of the American Unitarian Association.

The McQuaker trustees have appointed the Rev. E. T. Russell as a missionary minister in Scotland. His duties will include preaching, organising, and working in connection with the Unitarian van; he will also conduct services at places where there is at present no settled minister. Mr. Russell will enter upon his work at the end of May. The McQuaker trustees look forward to this new missionary enterprise proving of great help in extending a knowledge of the principles and faith of Unitarian Christianity in Scotland, especially among working men and women.

PROVINCIAL MEETINGS.

The provincial meetings of the Association were held at Liverpool on February 20 and 21, and were largely attended. The religious service at Hope-street Church was conducted by the Rev. J. H. Weatherall, M.A. At the conference on "Women's Work in connection with our Churches," papers were read by Miss Helen Brooke Herford and Mrs. Cressey. At Ullet-road

Church there was a conference on the inside and outside work of our churches, when the Rev. C. J. Street, M.A., gave an address, and the Rev. T. P. Spedding read a paper. At the public meeting the president, Sir W. B. Bowring, Bart., occupied the chair, and addresses were delivered by the treasurer, Mr. Howard Chatfield Clarke, Mr. John Harrison, Rev. H. D. Roberts, Rev. W. G. Tarrant, B.A., and the Secretary. The committee desire to place on record their warm appreciation of the welcome given to the representatives of the Association by the ministers and congregations in and near Liverpool, and especially to Mr. B. P. Burroughs, the local secretary, who organised everything so satisfactorily.

At the conference on Women's Work the following resolution was unanimously adopted:—

"That this meeting, having considered the question of the work being done, and capable of being done, by our Unitarian women, and having heard how the American Unitarian women engaged in similar work are organised with great advantage, requests the Executive Committee of the British and Foreign Unitarian Association to take the steps necessary for establishing an organisation of our women workers throughout the country, so that their power and influence may be fostered and utilised to the fullest extent."

The committee of the Association, impressed by the importance and value of such a movement, gladly acceded to the request thus made to them. It has accordingly been arranged to hold a representative meeting of women interested in the work of our churches and missionary societies in connection with the anniversary in Whit-week. At this meeting proposals will be submitted for the organisation of a British League of Unitarian women; the necessary rules will be considered and adopted; the officers and a committee appointed.

At the annual meeting of the Manchester District Association, held on March 14, Mr. Fred. Maddison, M.P., and the secretary attended as the representatives of the Association and were very cordially received.

DEATH OF MR. CHARLES W. JONES.

The committee deeply regret to report the death of Mr. Charles W. Jones, of Liverpool, a former president of the Association. His comparatively early death is a serious loss to the Unitarian body. He was thoroughly interested in the missionary work of the Association, and a generous contributor to its funds. The influence of his cheery optimism, vigour, and large-hearted kindness will long remain as a memory and an inspiration to all who knew him. The committee has expressed to his two sons their deep sympathy in the sorrow which has visited them.

The CHAIRMAN welcomed the report as recording a large amount of energetic work, but said that the times demanded even more missionary effort. He rejoiced especially in the wide circulation of their literature. Referring to the retirement, on account of ill-health, of the Rev. T. E. M. Edwards, he paid a warm tribute to Mr. Edwards for the devoted work he had done in the London district and the South-Eastern Province. Always helpful he had discharged his duties in a quiet, earnest,

courteous and tactful manner. It would be difficult to replace so good a man. He also referred with grateful appreciation to the work and influence of the late Mr. Charles Jones, and was sure the Council would endorse the resolution of the committee recorded in the report. Referring to the recent very successful provincial meeting of the Association at Liverpool, the Chairman moved and Mr. ION PRITCHARD seconded a resolution of thanks, which was unanimously passed, to the Liverpool ministers and congregations for their reception of the Association, to the friends who had given such generous hospitality, and especially to Mr. B. P. Burroughs, the local secretary, who had made all arrangements in such an admirable manner.

Mr. H. CHATFIELD CLARKE, the treasurer, referred to the serious undertaking that lay before him, to secure for the present year an additional £2,000 of income, but expressed the conviction that when their friends up and down the country saw that the work was being done, they would supply the money that was needed.

The CHAIRMAN having invited questions on the report, Mr. STANNUS referred to several matters, and specially urged that the help of laymen should be more fully utilised for the Van Mission, and should be better organised than it had been last year. Miss FLORENCE HILL welcomed the proposed new union of Unitarian women. Mr. RICHARD ROBINSON asked that in sending out special lecturers the Association should consider the importance and the living interest of social questions. Mr. CHANCELLOR urged that the Association should make a more democratic appeal for subscriptions, and at the same time should appeal to their young people to take part in the missionary work. If the right appeal were made, many would be induced to give money, and then to give themselves to the work. Miss SHARPE asked as to the machinery for bringing many lay-preachers into the field.

The SECRETARY mentioned the new Lay Preachers' Union in South Wales, which already had 28 members, and was setting very earnestly to work, and a recent response on the part of the Layman's Club for lay-preachers.

The report having been adopted, the Secretary made some announcements as to the Whit-week meetings, the arrangements for which are not yet completed and the meeting was brought to a close.

ERRATA.—In the INQUIRER of March 21, in the list of names attached to the address to Professor Upton, the "Rev." was given to our friend Mr. Alfred Thompson, of Mansford-street, by mistake, and the name of the Rev. E. D. Priestley Evans, of Bury, was omitted. In last week's INQUIRER, in Mr. Charlesworth's letter on Doctrine of the Will (p. 197), "Hegel" is, of course, an obvious misprint, and in the second column, line 12, for "completed" read "completer." In Mr. Lindsay's letter (p. 203), end of the middle par., read "A united Unitarian church alone can save the city." In the "Problem" correspondence Feb. 22, p. 123, the signature of one letter should be not E. J. but E. G. Rymer (of Hull).

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdare: Highland place.—Colonel T. Phillips presided over a good gathering on Thursday evening, March 26, when Councillor L. N. Williams, J.P., gave a lecture on "A Trip to the United States and Canada." The lecture was illustrated with a large number of excellent slides, both of places and of persons, and was intensely interesting throughout. A hearty vote of thanks was accorded the chairman, lecturer, and lanternists.

Belfast, Domestic Mission.—The Rev. Eustace Thompson will resign his post at the Mission to take charge of the congregation at Cairncastle, Co. Antrim, on May 1.

Blackpool: South Shore.—A successful sale of work, organised by the members of the Sewing Society, was held on Wednesday, March 25. The Mayoress of Heywood (Mrs. David Healey) opened the sale. The Mayor of Heywood (Councillor David Healey, treasurer of North and East Lancashire Unitarian Mission) was also present. The Rev. T. P. Spedding was the chairman, and he was supported by Rev. R. McGee (North Shore), Mr. J. H. Wood (treasurer, North Shore Church), Mr. R. J. Hall, B.A. (minister elect of Ansdell), and by the officers of the Church and Sewing Society. The sale was in aid of the reduction of the debt on the building, and by this effort about £65 will be handed over for that purpose. In addition to this amount the congregation have also given £20, and the Sewing Society £15 for the same object during the last few months.

Boston.—Last Sunday evening, the Rev. W. Stoddard gave an address in Spain-lane Chapel on the Licensing Bill, and a resolution was unanimously passed expressing approval of the proposals of the Government, but urging the statutory exclusion of children from public-houses; that intoxicants should not be served to young persons under 16 years; that public-houses and drink clubs should be closed the whole of Sunday; that the same restrictions should be applied to clubs as to public-houses, especially as to the hours during which intoxicants may be served, and that the granting of licences to clubs should be more carefully guarded, so as to prevent the multiplication of drink-clubs.

Cairncastle (Appointment).—The Rev. Eustace Thompson has received and accepted a unanimous call to undertake the work of the ministry at Cairncastle, Co. Antrim, in succession to the late Rev. Frederick Thomas who was minister in that place for twenty-seven years.

Chichester.—The Rev. C. A. Hoddinott, having completed twelve years of service upon the local board of guardians and several important committees, resigned his office, but, yielding to outside pressure, has been induced to resume office for another three years, although he is 81 years of age.

Congleton.—On Wednesday, March 25, the young people, assisted by several friends, gave another of their entertainments in the town hall, which was well received and proved very successful. On Sunday the Rev. H. E. Dowson preached the annual Sunday-school sermons, and in the afternoon addressed the scholars. The sermon at night was a vigorous appeal to parents and teachers to train up the young "in the nurture and admonition of the Lord."

Gateshead-on-Tyne (Farewell).—On Sunday evening, March 29, Unity Church was crowded when the Rev. G. A. Ferguson preached his farewell sermon. He reviewed the work of the four-and-a-half years with its vicissitudes, its losses by death and removals, and pointed out how each had learnt much from the other—the people from the minister and the minister from the people. At the close of the service the whole of the congregation remained to an informal meeting presided over by Mr. Charles Carter, who intimated that they were met for the purpose of bidding adieu to their minister, who had endeared himself to them all by the earnestness and fearlessness of his preaching, and the high ideals he had placed before them. Mr. John Pattinson, J.P., presented to Mr. and Mrs. Ferguson, on behalf of the members and friends of Unity Church and of the N. and D. Unitarian Association, a cheque, accompanied by an address, expressing their

high appreciation of their minister's services and of the valuable assistance rendered by Mrs. Ferguson, particularly in connection with the Sunday-school and the Ladies' Sewing Society, and of the friendship existing between the subscribers and themselves. Mr. Pattinson personally desired to express his admiration of Mr. Ferguson, both as a preacher and as a true Christian gentleman. He also spoke of the energetic manner in which Mrs. Ferguson had seconded his efforts. Messrs. Harte, Christophers, Lavender, Young, and Tait, on behalf of the various institutions of the church, associated themselves with the remarks of the previous speakers, and severally spoke in unqualified terms of the devotion of the minister and his wife to the interests of the church and of the benefits derived from the ministrations of Mr. Ferguson. Mr. Oates, on behalf of the local Esperantists, conveyed their thanks for the assistance he had rendered in establishing an Esperanto Association in Gateshead. Mr. Ferguson, who was visibly moved by these tokens of esteem, expressed his thanks for the presentation, which had come as a complete surprise to him, but more so for the manner in which the various speakers on behalf of the congregation had spoken of the acceptance which his services had been received by them.

Guildford.—Mr. George Ward is to continue preaching regularly at the Ward-street Church for the next three months.

Hastings.—A successful social evening under the auspices of the Guild of the Christian Life was held on March 27 at the Baptist Lecture Hall, Wellington-square, kindly lent for the occasion. On March 29 a special pleasant Sunday afternoon service was held in the Unitarian Christian Church to conclude the winter session of the guild. An interesting musical programme was given by the organist, Mr. F. Thomson, and the choir, assisted by friends from the fisherman's church, St. Mary Magdalen, and the Congregational Church, Clive Vale. The Rev. S. Burrows gave an address on "How to Make the Best of Life," based on Matt. vi. 33. The kingdom of God, he said, was to be found within us by self-control as taught by the religion of Jesus, and a personal realisation of the reality of the spiritual life.

Liverpool Domestic Mission.—The Lord Mayor of Liverpool attended the annual service in the chapel of the Mill-street Mission on Sunday evening, when a special sermon was preached by Dr. Estlin Carpenter, Principal of Manchester College, Oxford. The new Christianity, he said in the course of the sermon, was seeking to cover the whole field of life. It said to the body be strong. It sought for clean streets, pure water, and open spaces. It planted recreation grounds in different parts of the city. It made for sanitation through the preaching of the kingdom of Christ. It said to the mind knowledge was their food. Let them learn through knowledge to take the first step on the upward way. In education the community was stepping in to assert its claim. It placed its ladder from the elementary schools to the university. The community was gradually taking in hand one phase after another in the life and health that would bear on the training of its citizens. Referring to the death-rate in Liverpool and the infant mortality in some districts, he said there was an urgent need for the teaching of sanitary truths, which should enable young mothers to learn the meaning of the duties as well as the privileges of motherhood, and by their better culture save their children's lives. Costly laboratories were built for the purpose of scientific research. What were they doing for similar efforts in the gathering of organised knowledge on the problems affecting our social duties?

London: Islington.—The Young People's Society of Unity Church held a most successful Eisteddfod on Wednesday evening, March 25. Competitions were held in piano solo, piano (sight-reading test) soprano, contralto, and baritone solos, original verse and story recitation, impromptu speech, answers to four questions, photography, and needlework. All the items were keenly contested, but special attention should be drawn to the original verse and story. The judge complimented the society on the literary progress of the members of the society, and he especially praised the original verse "Supplication," a sacred poem by a lady member. The prizes were distributed at the end of the evening to the successful competitors.

by Mrs. Ierson, the wife of a son of a former minister of Unity Church. So successful was the whole affair (the first of its kind held at Unity Church) that it is hoped another will be held next year.

London: Peckham.—On Sunday evening last, at Avondale-road, Mr. Delta Evans delivered the last of a course of five addresses on some of the world's great teachers, the subject being "Jesus of Nazareth, the Teacher of Brotherhood and Love." These services have been fairly well attended, and have attracted many strangers. Mr. Evans drew a vivid picture of the natural life of Jesus, from his childhood upwards, and also the plain Unitarian character of his teaching. The address was most inspiring, and many have expressed their appreciation of the whole course, which has been most stimulating.

London: Wandsworth.—On Sunday a presentation was made by the scholars and teachers to Mr. Hugh W. James, on his retirement from the Sunday-school, which he entered as a scholar in 1888, and which he has served as teacher for fifteen years. Mr. James, who is choir-master of the church, has also for a long time conducted the music of the school, and has contributed valuable help to the various societies and athletic clubs connected with it. The scholars' gift, a handsome clock, was accompanied by a short letter of farewell, read by a member of the senior class, and a similar address was read by the superintendent (Rev. W. G. Tarrant), on behalf of the teachers, whose present consisted of a complete set of Dickens's Works. Mr. James very feelingly responded, expressing his belief that the school was never in a more flourishing condition than it is now, and wishing it still greater success.

Manchester: Moss Side.—The twenty-first anniversary of the Unitarian Free Church was celebrated on Saturday, Sunday, and Monday last. On Saturday a public meeting was held, and interesting and encouraging speeches were delivered by the Revs. Charles Roper, H. Enfield Dowson, Charles Peach, J. W. Bishop, and A. Cunliffe Fox, Col. Pilcher, and Messrs. John Wood, W. Taylor, John Tyson, and Chadwick. On Sunday, Mr. Roper delivered stirring addresses to large congregations, morning, afternoon, and evening. The choir sang appropriate anthems, assisted by past members. On Monday a grand re-union of past and present members was held. All the gatherings were largely attended, and great enthusiasm prevailed, and the meetings will live long in the memories of those privileged to attend.

Pontypridd (Induction).—On Thursday, March 26, a service was held in the Unitarian Church for the induction of the Rev. J. Park Davies, B.A., B.D., as minister. After an opening hymn, prayer was offered by the Rev. Simon Jones, former minister of the church, and the induction address was given by Dr. Estlin Carpenter, Principal of Manchester College, Oxford, of which Mr. Park Davies was a student. (He afterwards had a year also at Harvard.) From Dr. Carpenter's address we have quoted in another column. Among those who subsequently spoke in cordial welcome of the new minister were Councillor James Roberts, J.P. (Presbyterian), Ald. W. R. Davies, Councillor W. Jones, J.P., and the Rev. J. E. Williams, of the English Congregational Church. Mr. John Lewis presided, and speeches were also made by the Revs. R. J. Jones and M. Evans, and Mr. L. N. Williams, of Aberdare, and the Rev. J. E. Jenkins, of Padiham. After tea there was an evening service in the church, at which Dr. Carpenter was the preacher.

Southport.—The winter activities in connection with the Portland-street Church were brought to a close on Wednesday, March 25. The Literary and Social Union then concluded a successful session with a well-attended and pleasant "Social Evening." On the previous evening the Rev. Matthew R. Scott held the last meeting of his Shakespeare Class in connection with the "Elder Scholars' Socials." Mr. Scott's subject has been "Hamlet," and his charming literary criticism and exposition of the play have been much appreciated by members and friends of the congregation, who have attended in considerable numbers.

Stockton-on-Tees.—The church was reopened on March 15, after cleaning and deco-

rating, when the late minister, Rev. H. Cross, now of Carlisle, preached the sermons. He also delivered a lecture on the following evening, on "The Art of Charles Dickens." The collections were for the Church Cleaning and Decorating Fund, to defray which the church workers are doing all they can. The winter session of "Our Guild" was closed by a pleasant social evening.

Taunton (Appointment).—The Rev. John Birks, F.G.S., of Gerat Yarmouth, has received and accepted an invitation to the Taunton pulpit, and hopes to commence duties shortly.

THERE is no man, no woman, so small that they cannot make their life great by high endeavour; no sick crippled child on its bed that cannot fill a niche of service that way in the world. This is the beginning of all gospels—that the kingdom of heaven is at hand just where we are. It is just as near us as our work is, for the gate of heaven for each soul, lies in the endeavour to do that work perfectly.—W. C. Gannett.

It is by his personal endowments, by his intellectual, moral, and religious worth, by his faithfulness and zeal, and not through any mysterious ceremony or power, that the minister enlightens and edifies the church. What matters it how he is ordained or set apart, if he give himself to his work in the fear of God? What matters it who has laid hands on him, or whether he stand up in surplice or drab coat? I go to church to be benefitted, not by hands or coats, but by the action of an enlightened and holy teacher on my mind and heart; not an over-powering, irresistible action, but such as becomes effectual through my own free thought and will. I go to be convinced of what is true, and to be warmed with love of what is good; and he who thus helps me is a true minister, no matter from what school, consistory, or ecclesiastical body he comes. He carries his commission in his soul.—Channing.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 5.

LONDON.

Acton, Creffield-road, 11 and 7, Rev. ARTHUR HURN.
Bermundsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. F. K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hamstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. W. COPELAND BOWIE.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, Assembly Rooms, Broadway, 7, Mr. H. G. CHANCELLOR.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
Stratford Unitarian Church—Anniversary Services, 11, Rev. T. E. M. EDWARDS; 6.30, Mr. DELTA EVANS.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.
ABERYSTWTH, New Street Meeting House, 11 and 6.30, Mr. D. ROBERTSON DAVIES.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. ALEXANDER FARQUHARSON.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEYER, B.A.
DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Mr. E. PICKERING, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. E. L. H. THOMAS.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30.
NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. PARRY.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, "How the Past speaks to the Present"; 6.30, "The Heroism of Religion." Rev. FREDERIC ALLEN.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.
HAMBURG, The Church of the Liberal Faith, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

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MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

Annual Meeting at Chowbent.

GOOD FRIDAY, APRIL 17, 1908.

11 a.m.—Religious Service in Chowbent Chapel. Preacher, Rev. J. H. WEATHERALL, M.A., of Bolton. A Collection will be made in aid of the funds of the Association.

2 p.m.—Business Meeting in the Chapel. Chairman, J. HALL BROOKS, Esq., President of the Association.

5.30 p.m.—Public Meeting in the Chapel. Chairman, Rev. J. J. WRIGHT, F.R.S.L. Addresses will be delivered by the following:—Mr. J. WIGLEY (Pendleton), "American Sunday Schools"; Rev. A. R. ANDRAE, M.A. (Gee Cross), "Evening Work in the Sunday School."

A Collection will be made in aid of the Barleycrofts Convalescent Home, Great Hucklow. W. HOLMSHAW, Hon. Sec.

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